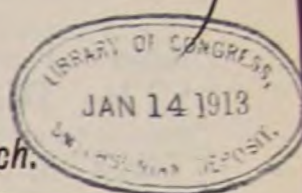


# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.



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*For further particulars see p. 2.*

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We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1913, which are payable *in advance*, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's Lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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Light:

*A Journal of Psychological, Social, and Systemic Research.*

制訂計畫時，應考慮下列事項：

Some of our scientific friends tell us now and again, "What is Spirit?" And in good British fashion we reply with another question, "What is Matter?" We have never yet had a satisfactory definition of Matter, so that the materialist who asks us as for a belief in something we cannot define—that is to say Spirit—has us especially on which to smelt himself. On this question we have nothing more suggestive than the following passage from 'The Secret Life' by Arthur Schopenhauer:—

As with so many other controversies, the question is mainly one of terms. We say the words "spirit" and "ghost" for want of more exact expressions. The meaning of language we are used to the assumption of the one, and this, perhaps, is the reason why some of the nation is justly so skeptical after words to express their own-ness become cloudy and untrustworthy. It is more convenient to say a "ghost" than to be constantly explaining that one is handling of a person who is living in a more shadowy world. A "man" in the average mind is a man in the body—we might even go further to say even to say that the man is the body in the ordinary perception. By consequence the thought is started, and all the long and heavy train of theories and misconceptions follow. The "man" for a time "like the eye and ball in the ear"—then he becomes smaller and last, is put into the ground, or submerged in the unconscious, and he, there is no more "man"—to all appearance. When he comes back to us—he is obviously dead—he is as good a man as ever he was—the man was when a little "materially" that filled him externally with us. We call him a "ghost," and the materialistic finds it extremely hard.

That "what there are out there" is a proposition we are really aware in the sense that we have things to deal with in some form of existence. It itself is the materialization of a thought, but the thought itself is a substance. I suppose Spinozism would tell us to see even of a materialized form the most backward condition of the spiritually actual, which was the way of saying that it

pressed to find some allusions to his work in Mr. Bayley's volume, especially in relation to the question of Atlantis. Finally, we noted with pleasure a comment by the author which occurs in the concluding chapter:—

There are manifold problems in Literature that are insoluble except by the supposition that the mind is at times an instrument played upon by the fingers of an Unseen Force.

That idea is at the back of the whole of Symbology and its meanings.

There is an almost Anglo-Saxon force and bluntness of speech in an article in an Indian contemporary on 'The Spirit of Overcoming.' We never dislike forcible diction when it is allied to sincerity, and the following passage from the article strikes us as worth reproduction:—

Renunciation of all worldly desire is preached, and many reasons are given why you should do so. Most of these silly teachings current among certain fools called Pundits are utter nonsense. They tell you you have come here through sin, and so forth. No, a thousand times no, I say. Desire has brought you into this world, and all your desires, small and great, right and wrong, are the various forms of one supreme Soul-urge, and that is your desire to conquer matter and feel your mastery. This is the real cause of the 'descent of spirit into matter' by involution and the 'ascent of spirit out of matter' by evolution.

Mr. A. P. Nukerji, the author, is decidedly caustic in his remarks on the Pundits, but his view of the meaning of human life strikes us as true and well expressed.

Ideals are never reached at once, any more than high tide is reached at once by the inbounding of a huge mastering wave. That might do more harm than good. The world has to learn its lesson, has to eat the bitter fruit of ignorance and folly, has to be made to long for knowledge and wisdom. One cannot but feel sorry for the loss of the Ideal represented by the Papacy and, in a less degree, by the 'Church of England.' That Ideal was a Theocracy—a nation, a world, governed and guided by God, working through a divine Institution. Alas! it was too splendid an Ideal for such a 'naughty world.' The true Theocracy will come; but the probability now is that it will not come through a Church. It is much more likely that a people's Theocracy will have to capture the Church, and that the man will annex the priest. It is the Kingdom of God on earth that we pray for, not the triumph of a Church. The Father of us all is going to utilise us all.

The bewilderment that often comes with death was perhaps never better, because never more simply, expressed than by Wilbur D. Nesbit, in the following lines:—

Dead? I do not understand!  
With your clasp warm on my hand,  
With the word I heard you say—

And the last good line you penned  
Scarcely read—You dead, my friend?  
You, who helped and cheered me so—  
Can it be God did not know?

No. I tell myself it seems  
But a sorrow that one dreams.  
Death had sterner work to do  
Than to stop and summon you.

And the word I heard you say  
Echoes now from yesterday;  
And your clasp yet warms my hand—  
Dead? I cannot understand!

But this bewilderment—this failure to understand—is precisely what Spiritualism sets out to cure, and is effective to cure.

## LONDON SPIRITUALIST ALLIANCE.

### AFTERNOON SOCIAL GATHERING.

On Thursday next, January 9th, at 3 o'clock, a SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C.; and at 4 p.m. Miss S. W. MACCREADIE will give clairvoyant descriptions of spirit friends present. Tea will be served during the afternoon. Admission to this meeting will be confined to Members and Associates. No tickets required.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, JANUARY 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ON

'Psychic Development: Its Relation to Body and Mind.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evenings:—

- Jan. 30—Rev. Lucking Tavenor on 'The Spiritual Life as Expressed in Greek Art.' With sixty lantern illustrations.
- Feb. 13—Mr. J. I. Wedgwood on 'A Theosophic Conception of the Invisible Worlds.'
- " 27—Mrs. Despard on 'The Spiritual Aspect of the Woman's Movement.'
- Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'
- " 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'
- Apr. 10—Mr. Angus McArthur. (Subject to be announced.)
- " 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.
- May 8—Miss Felicia Scatcherd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

#### FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 7th, Mr. A. V. Peters will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. 14th, Mrs. Jamrach.

PSYCHIC CLASS.—On Thursday, January 16th, at 5 p.m. prompt, address by Mrs. Bell on 'Dreams and their Significance,' to be followed by discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

**SPIRIT HEALING.**—Daily, except Wednesdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

**SPECIAL NOTICE.**—On Wednesdays, January 15th, 22nd, and 29th, Evening Meetings will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

## RED INDIAN OCCULTISM.

Certain students of more than ordinary spiritual calibre have, from time to time, drawn attention to some at least apparent indications of an uprising, in the persons of modern American men of high type, of 'The Soul of the Indian.' They refer to what they describe as a visible impress, upon residents in the United States to-day, of a contour, a facial reflection, which exhibit signs of the red man's undying creative faculty. A remarkable agility, both mental and muscular; a graceful courtliness of carriage; these, too, are, it is alleged, derivable from, even perhaps directly traceable to, the continuing influence of the life-force of aboriginal inhabitants. Atmospheric variations, climatic conditions, may not, we are led to think, be sufficient in themselves to account for the frequent re-appearance of decided cheek-bones, straight, dark hair, and eyes of steady luminosity. Is there, in the very essence of ancient American existence, some silent, subtle intelligence which is impelled to strike itself into the being of to-day? An American Indian has lately written some weighty words which may have their bearing on this subject:—

'If we are of the modern type of mind, that sees in natural law a majesty and grandeur far more impressive than any solitary infraction of it could possibly be, let us not forget that, after all, science has not explained everything. We have still to face the ultimate miracle—the origin and principle of life. Here is the supreme mystery that is the essence of worship, without which there can be no religion, and, in the presence of this mystery, our attitude cannot be unlike that of the natural philosopher who beholds with awe the Divine in all creation.'

This paragraph comes from Ohiyesa's interpretation of 'The Soul of the Indian,' a small but significant volume in which the author, known also as Mr. Charles Alexander Eastman, finely reveals the original beliefs and philosophy of the native American. Of the borderland of spirits he writes as one having authority. He assures us that the primitive Indian relied upon his firm conviction that the spirit which the Great Mystery breathed into man returns to Him who gave it. More, that subsequently to its severance from its earthly covering, 'it is everywhere and pervades all nature, yet often lingers near the grave, or "spirit-bundle," for the consolation of friends.' Prayers and petitions could reach it. It was held in such reverence that the name of the dead was seldom pronounced aloud. Such a fundamental and pervading element may, indeed, have part in fashioning the white successors of the red race.

Not only is persistence claimed, but powers of an occult sort are alluded to as possessed and employed by Ohiyesa's ancestors. He furnishes examples of mystic practice and of prophetic utterance. One instance he recites is that of a Sioux seer who foretold the tramping of white feet 'fully fifty years before the event, and even described accurately' the garments and weapons of the incomers. 'Another prophet of our race' pictured 'the "Fire Boat" that would swim upon their mighty river, the Mississippi.' A telling proof of this prophecy is furnished. Its date is 'attested by the term used, which is long since obsolete.' We read, again, of a notability who, twelve months before the date of its happening, prophesied, in careful detail, occurrences in a forthcoming struggle between Sioux and Ojibways. Of seven battles, said he, six would be successful, the final fatal. In the last great grip with the enemy the Sioux would be enticed and well-nigh annihilated. 'This was carried out to the letter. Our people surprised and slew many of the Ojibways in their villages, but in turn were followed and cunningly led into an ambush whence but few

came out alive.' Many similar acts of prevision were attributed to this foreteller. Of a second 'famous medicine-man,' Ohiyesa tells how he was born some hundred and fifty years since and how he lived to be over a century old. This prophet's birth took place while a struggle of fierce determination was proceeding between these same hostile tribes and when, to all appearance, no hope remained for the Sioux. His grandmother actually conveyed him to the field of war in his cradle, exclaiming, 'Since we are all to perish, let him die a warrior's death!' There, then, lay the little lad in imminent, immediate danger—fatherless, alone, close to the arena in which his uncle and grandfathers were fighting. An old man, seeing the child, bade the women cherish him because none knew 'how precious the strength of even one warrior may some day become to his nation.' Let us note the sequel. 'This child lived to become great among us. At seventy-five, he saved his people from destruction by their foes. At eighty, he repeated the service and again saved his people from awful slaughter.'

Our author, sure of every plank in his platform, declares 'there was no confusion of figures or omens.' On the contrary, he vouches for it that in each 'interpretation of the sign, whatever it was, this man proved singularly correct.' Here Ohiyesa exhibits a pleasing sense of humour, remarking that a possible 'confusion of figures or omens' might have occurred in connection with the pretended prophecies of 'lesser medicine-men.' A great chief had a great father. The first-mentioned, styled Little Crow, was well known in 1862 as leader of the Minnesota Massacre. This chief's father, when quite old, announced that the war-path would yet be trodden by him once again. Concerning the fight which he foresaw, he declared that three of the enemy would be slain and, 'with great distress and reluctance' said two of his own men would be lost. His sad prediction was fulfilled. Both his sons were slain in the battle.

Mr. Eastman assures us that these, and similar events, can be substantiated by 'many trustworthy men and men of Christian faith.' In a passage of uncommon interest he professes himself unable to offer any explanation, but he accentuates his credence by his knowledge of the facts. This much he knows and unhesitatingly affirms—that 'our people possessed remarkable powers of concentration and abstraction, and I sometimes fancy that such nearness to Nature as I have described keeps the spirit sensitive to impressions not commonly felt, and in touch with the unseen powers.'

Relative to 'premonitions or intuitions,' he acquaints us of 'a peculiar sensation in the breast' by which his own grandmother was 'advised of anything of importance concerning her absent children.' On one occasion intimation was received to the effect that 'my uncle and his family had been murdered several weeks before at a fort some two hundred miles distant.' Wailing and grief were stopped by the grandmother's calm assurance that 'my uncle would soon appear alive.' Two days after his reported death the uncle 'came into camp.' When the author was fourteen, a suitable pitch for a night camp was decided upon. 'It was already after sundown, but my grandmother positively refused to pitch her tent.' The march continued; another spot was found for camping. 'The next day we learned that a family who were following close behind had stopped at the place first selected, but were surprised in the night by a roving war-party, and massacred to a man.' Is there any wonder that 'this incident made a great impression upon our people'?

A singular fascination and charm clings to the following narration:—

'There were those who held converse with a twin-spirit who had been born into another tribe or race. There was a well-known Sioux war-prophet who lived in the middle of the last century, so that he is still remembered by the old men of his band. After he had reached middle age, he declared that he had a spirit brother among the Ojibways, the ancestral enemies of the Sioux. He even named the band to which his "brother" belonged, and said that he also was a war-prophet among his people. One evening this Sioux leader, summoning his braves, announced that they were about to meet a band of Ojibways led by his "spirit-twin." Since this was to be their first meeting since they were born as strangers, he earnestly begged the young men to resist the temptation to join battle with their tribal foes. "You will know him at once," the prophet said to them, "for he will not only look like me in

face and form, but he will display the same totem, and even sing my war songs!

Scouts, advancing, quickly returned. They had caught glimpses of the party prophesied. Peace-pipe in hand, the leading men left for the Ojibway camp. In sign of peace, too, they fired three distinct volleys, the recognised salutation. The three volleys were answered by three. Thus the response was peace. 'Lo! the stranger prophet advanced to meet them.' Resemblance of twin to twin 'struck the people greatly.' The 'brothers' embraced. Both bands encamped together. At a feast, 'the prophet asked his twin brother to sing one of his sacred songs, and behold! it was the very song that he himself was wont to sing.' Again, we cannot wonder that 'this proved to the warriors, beyond doubt or cavil, the claims of their seer.' Nor can we wonder, once more, that 'many of the Indians believed that one may be born more than once, and there were some who claimed to have full knowledge of a former incarnation.' Every act in the red man's daily round is recorded to have been an act of religion, knowingly, willingly. He recognised himself as a son of the Divine by right of his creation. 'He stood erect, conscious of his divinity.'

Ohiyesa compels one, by the simple force of his straightforward narrative. He brings one to the conclusion that there were, among these aborigines and their descendants down to a very modern date, many who answered in all essential particulars to the portrait which he skilfully puts before us. That portrait is at once picturesque and convincing. It may furnish a feasible solution of the problem which we stated above and which has its own peculiar interest.

ERIC HAMMOND.

#### GENERAL BOOTH'S SPIRITUALISM.

The New Zealand 'Message of Life' for October gives the following quotation from the words of General Booth as it appeared in 'The War Cry' of October 2nd, 1899. He said:—

Through all my history my personal intercourse with the spirit world has been but limited. I have not been favoured with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain watchful in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife.

In the New Zealand edition of 'The War Cry' for January 26th, 1907, in an article entitled 'Our Witnesses,' written by G. A. Davis, the following Spiritualistic sentiments appeared:—

What did Paul mean? 'Encompassed about'—not watched from afar by a glorified host on the other side of some gulf as deep and wide as the whole universe of space, but wrapped around and hemmed in on every side by that soft, all-pervading, moving cloud of invisible personalities—on our streets, in our homes, at the table, by our beds; always with us, close beside us, witnessing us . . . a great cloud of living, rejoicing presences that have walked with mortal men through all the ages of the world. Our witnesses—the spirits of the saints of God within touch of our hands if we could feel, within sight of our eyes if we could see—Heaven itself all about us, real and glowing and palpitating with beauty unthinkable to our crude sense, which only feels the dust and grime, the clods and the stones. . . . Can you not almost see the faces of that great cloud of witnesses?—see them pressing around you in the dark that is no dark to them; in the lonely streets at night, when sin and despair and shame crouch in the back alleys; at the meetings, when you kneel by some sobbing creature coming home to his Father; or in the quiet, saddened home where you close the door and look about with a pang to see the empty places? Are there no times when, not seeing, we yet feel the nearness of the loving heart and the clasping arm; moments of sudden gladness in the midst of depression and sorrow, like a break of sunshine on a dark day; moments of inspiration, as though a new, fresh thought were whispered in our ears, or a hand pointed the way through crowding dangers and difficulties? We have our own friends in that great cloud of witnesses, and it is they who come most closely to us, thrilled with our gladness and happiness, exulting

in our victories, hoping for us in our failures; not grieving for our griefs, for do they not look beyond with eyes from which the veil is lifted, and see the end of all grief, when death is swallowed up in victory? For it is *we* who are dead and fettered in the darkness of this lower world; *they* are alive for evermore and rejoicing in the unimaginable heaven lying all about us.

#### OUT OF THE BODY EXPERIENCES.

Under the title 'Angels: A Christmas Adventure,' two articles, which appeared in the 'Liverpool Daily Post and Mercury' on December 23rd and 24th last, have been reprinted in pamphlet form. No publisher's name is given, but the 'Daily Post' will doubtless supply copies. The writer, 'Becket,' after some illuminating comments on the thralldom of the five senses and of the idea that it is unscientific to believe that angels exist, relates how, at his uncle's suggestion, he attended the Christmas Day early celebration at Lady Chapel. His uncle, the Canon, who was kneeling by his side, asked him to close his eyes and remain passive. He did so, and gradually became aware of a sense of a hand being laid upon his head. A feeling of peace followed, and then he and his uncle were out of the body, looking on at the proceedings from the spirit side. Then he saw a number of spirit beings. After a time he felt himself being borne away, and at last found that he was in a valley where a poor woman was standing in a garden. Suddenly her sad face lighted up with a look of joy. She saw a man, her late vicar, gently leading a little child who toddled at his side. The two drew near to the woman, and then the man spoke. 'Well, Mrs. Crane, you see I have got your baby,' he said cheerily, as he placed the little one in her mother's arms. 'Becket' says that he turned to the Canon to ask him some question, but when he turned again to look at the trio, 'there was only the woman there, standing with her hands crossed on her breast as before, while on her face still shone that ecstasy of peace. "She will never grieve over her little one again," remarked the Canon gently, "I have known many such cases."' 'Becket' relates how they stood and saw a young woman deterred from taking laudanum by a voice calling out 'Oh, Minnie!' She let the glass slip and fall, and 'Becket' then saw an old man, with a beautiful face, full of grief and compassionate affection, who, by a great effort of will, had made his voice reach her. She murmured 'Oh, dad, I'm so sorry. I scarcely knew what I was doing. But I won't. I will try to be brave now, dad.' The Canon explained that she had suffered much. They next visited a cottage in Wales and saw a spirit mother bend over and comfort her orphaned baby, and smile upon her sister who had taken charge of the little one. One other incident out of many is described and then 'Becket' was back again in the Lady Chapel. He noticed that the service was not over and that two figures were kneeling, side by side—one head was grey and the other was dark and curly. The Canon took his hand and told him to close his eyes for a moment; when he opened them again, he and his uncle were kneeling together and the service was still proceeding. He felt that he had seen 'a little corner of the Kingdom of the Knowledge and Love of God, and peace was there—peace and power and angels, too, and things altogether lovely.' These articles are beautifully written and breathe a lofty spirit. They are given as if the writer described actual experiences and, as they are in keeping with those of many seers, we see no reason to doubt that 'Becket' tells the truth.

In a recent issue of the 'Whitley Gazette' a fair report was given of an address by Mrs. E. H. Cansick in which, dealing with the question 'Are there any meal-times in the beyond?' she said: 'There were no one o'clock dinners or eight o'clock breakfasts there; but all was just in accordance with the needs of the spirit. Returning from earth disappointed and weary with their non-success at not being able to impress or alter that which was wrong in certain lives, they often needed refreshment for their spiritual bodies, and partook of recuperative essences which were distilled from the flowers and fruits of the gardens into wine-like and wafer-like substances. Thus they drank truly of the "Water of Life" and ate the "Bread of Heaven." This was no fabled food, but was in abundance to supply the needs of the spirit when required just in accordance with the measure of those needs.'

## LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

## VII.

## THE 'LURE' OF THE BEYOND.

Some of my readers may demur to the use of the word 'lure' in connection with the beyond, but I do not think it was mere poetic licence which spoke of one who 'allured to brighter worlds and led the way.' The dictionary interprets 'to lure' as 'to attract, to invite,' and with this significance it is more than permissible to use the expression, the 'lure' of the beyond.

I well remember the time when I used to feel that the minister of the church of which I was a member allowed his thoughts to dwell far too much upon 'heaven.' One's great concern, I felt, should be to take a full share in this life and its calls and interests; not to be morbidly or selfishly longing 'to fly away and be at rest.' If we gave our attention to filling as well as we could our sphere in this world, and to trying to bring something more of the heaven-spirit to earth, I felt that we should thus be best preparing ourselves for the next life when our turn came to enter upon it, and that in the meantime we could safely leave it to look after itself. But when my wife entered upon the after-life, a revolution was effected in my thinking. Not that I feel any the less conscious of the essential value of this life as a preparation for the next—the rather has this been deepened—but I have learned so to regard the 'other world' that, instead of minimising the present life, it gives to the here and now a significance that it had not before. Instead of waiting until the physical body is sloughed off before entering upon eternity, one may be conscious of living in eternity while still in the mortal tabernacle.

This 'lure' comes to all sooner or later, and the fact that the unseen does attract and invite the thought and attention of learned and unlearned alike, and of men of all creeds and of none, is surely an evidence in itself that there is something which *can* lure. Just as the capacity to love premises the possibility of being loved; just as wooing premises the hope of winning; just as the tongue stands for speech, and the ear for hearing, and the wing for flying, so the yearning after immortality is surely its own best proof of its unhampered satisfaction somehow and somewhere. There are aptitudes and potentialities of the human spirit, too, which cannot attain to their full use and realisation until the limitations of the body press no longer upon the spirit.

What led me to adopt the title of this article was a perusal of the memoir of Mrs. J. Ramsay MacDonald, recently issued by her husband. Mr. MacDonald, as my readers will be aware, is the elected chairman of the Labour Party in the House of Commons, but it is scarcely necessary to say that for the moment I am not concerned with politics or polemics. What I desire to emphasise is, that the life of Mrs. MacDonald illustrates in a striking way the main thesis which underlies the whole of this series of articles, viz., that the unseen is no figment of the imagination, nor something to be conceived of as distinct and separate from everyday life, but that the seen and the unseen are in closest association, and that the unseen is the source from which all our inspiration and strength is to be drawn. I shall indicate briefly how this answered in Mrs. MacDonald's case, so far as her earth-life was concerned, and then I shall show how, as that earth-life approached its close, the 'lure' of the beyond took possession of her very soul.

Coming of 'a long line of D.D.'s and LL.D.'s and F.R.S.'s,' and having one professor for father and two others for great-uncles, it would not have been surprising if Margaret Ethel MacDonald had evolved into a mere erudite and scientifically-minded blue-stockings. So far from this being the case, she was destined to give herself to the poor, the wretched, the desolate, as very few of our generation have done. A 'mitherless bairn' herself (her mother passed away a few days after the birth of her child), she developed a very passion of mother-love for the needy and the distressed. 'The instinct of motherhood,' writes her husband, 'was the predominating motive of all her life.' In ways which cannot be described or even detailed here, she spent herself for God's poor and God's kingdom in such a way

that her physical powers became exhausted, and she passed into the beyond at the early age of forty-one. While still in her teens she became a Sunday-school teacher, but she outgrew first the dogma of eternal punishment and then the ordinary presentation of other Church of England doctrines. But this outward separation only deepened her inward appreciation of the Divine and her compassion for human kind. 'O God,' she prays, 'send me out again with words of real meaning and real power to turn my brethren and sisters to Thee, the heavenly Father and only true Guide.'

Her life impresses one as being one magnificent whole; there is no lopsidedness, no warring of purposes or ambitions, no indecisiveness or uncertainty, no fussiness or haste. She was simple-hearted and unconventional, and like all unconventional people she had to pay the penalty of being misunderstood, if not misrepresented, by those who were content to follow the beaten track.

What was the secret of this strenuous and beautiful and fruitful life? How did she keep her heart sweet and hopeful, coming in actual contact, as she did, with so much that was sordid and wretched and sorrowful? Happily it is a secret which may be learned and put into practice by every heart which, like her own, seeks for the *real* amid the unreal, for the spiritual amid the material, for the unseen amid the seen. 'The awe of the Eternal,' writes her husband, 'was never out of her mind, the love of Christ guided every step she took; her work was one continued sacrifice, one continued prayer.' 'She really cared for nothing but the life of the spirit.' 'The sources of joy for her were in the inner recesses.' And the end was in every way fitting to such a life. She was asked if she desired to see anyone to converse with about what lay before her. 'That would be but waste of time,' she said. 'I am ready. God has been very good to me in giving me so much work. The day is ending and I go to Him for rest and shelter at the close.' 'No one,' says her husband, 'regarded time as a moment of eternity more than she did.'

A few words only must now be said as to the 'lure' of the beyond. Mr. MacDonald writes:—

There are strange, mysteriously-spun bonds of affection that entice us to the dead and draw us away. We live in a companionship of memories and ghosts. The unseen claims us and we go, and nothing can keep us back. . . . She had seen loved one after loved one die, and that strange yearning for the dead, which is as a bond drawing the living away from the earth, came upon her.

Mrs. MacDonald was (as we say) never the same after the loss of her little boy of five years of age. Writing to intimate friends, she said:—

I am alone at home just now, and have such a queer feeling that I am not so much alone as I should have been if David were playing with the others down at Amersham. Last night I left the door open, as I always do when the children are at home, so as to hear them if they waken. I pretended he was there, and though I laughed at myself, I humoured the fancy. I always say 'Good morning' to his little spirit in case he wants me. . . . One's quieter moments get fuller and fuller with thoughts of the dead ones. . . . So many mothers who have lost children have written to me that they still feel them near.

Thus we have seen how the unseen and the beyond may be the foundation and the inspiration of the most humdrum and practical matters of daily life, and how the Divine and the human may co-operate and intermingle in the heart that seeks first the interests of the kingdom of God in the spirits of men, women and children. Her blessed spirit is now in that eternity in the spiritual consciousness of which she passed the days of her earthly pilgrimage, and there her mother-heart doubtless finds ministry appropriate to it—a ministry which, maybe, has still its loving service to render, and inspiration to impart, to kindred spirits yet on the time plane, for at the last she said to her husband:—

I feel like one who is deserting when the most trying times have come. . . . It is so selfish of me to go; you will be alone. If, when I go, I may plead to be allowed to be with you, I shall do that; and if, in the silence of the night or of the hills, you get consolation, say to yourself that it is I being with you.

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## THEN AND NOW.

Memory is sometimes like the sundial—it numbers only the sunny hours. Hence the tendency of some persons to speak as though the past were better than the present, and all the good things had gone by. All the defeats and disasters are forgotten—only the triumphs are recalled. That is one of the pleasant illusions of life, and indeed, it is the way of Nature in the larger world. She conserves only her gains, and casts the husks of failure on the rubbish heap. Yet we should beware of that glamour of the past against which Maeterlinck warns us. It is apt to injure our sense of proportion.

If we are to believe some of our good friends, the 'palmy days' of our movement belong to a generation or two ago. It was then the great things happened—supernormal manifestations of all kinds abounded; the outpouring was plentiful and continuous; there were evidences and to spare. To-day—oh, desolating thought!—is a day of small things. The flowing river of phenomena has dwindled to a thin stream. The treasury which once overflowed with shining coin has become displenished and now yields only a few miserable ducats. But is it so? Our reply is an uncompromising negative. Strong and abundant phenomenal evidences of the physical kind—important as they may seem—are only a part of the modern dispensation. And we are even disposed to question the assertion that they have ceased to anything like the extent that some would have us believe. Experimenters are more cautious nowadays, and a great deal happens that, for one reason or another, is never published to the world. The stream is deeper now and runs more silently. The babbling brook has broadened to a river, and we who are borne along on its brimming current—strong without rage, without overflowing full—need not regret the prattle of the beck that led us to the broader waters.

Evidences of the progress of the modern spiritual movement are to be seen on every hand. It is not merely that the religious world has been permeated with newer inspirations, and its outlook enlarged. The influences of the unseen realm have worked wondrously in the general social life, producing a new and more hopeful attitude towards death, and a certain almost wistful expectancy that in this shadowy something known as the 'occult' is to be found the key to many mysteries. Wherever we go we find people who only need an encouraging word to unburden themselves of much in the way of confession and inquiry in the direction of psychic problems and per-

plexities. In the old days when the truth was new and intoxicating, as all new truth is apt to be, they might have spoken freely. But experience has brought wisdom, and they no longer wear their hearts on their sleeves for daws to peck at. For one person who in the 'good old days' knew the meaning of clairvoyance and psychometry there are ten, twenty, fifty to-day.

Those who study the printed word have no lack of instruction in these matters. The difficulty is rather to discriminate between the welter of balderdash and the strong sane utterances of reason and experience. But even the balderdash means something and leads somewhere. There is an army or there would be no camp followers.

And this leads up to the sore and prickly problem of the many inquirers into 'the occult' who are moved only by frivolous and selfish motives and whose stock questions may be typically summarised as 'When shall I marry?' 'How will my law-suit go?' 'Should I buy mining or rubber shares?' People ought not to seek counsel of the invisible world on such sordid subjects. True, but it is very human, and such things are nearest to the hearts of some investigators. Self-interest is the first letter of the psychic alphabet to them and they must begin somewhere. They did not do these things in the old days of the movement. True, again; but in the old days the subject was not so widespread, nor did its resources bulk so largely in the popular estimation. The populace is coming in now with its undisciplined imagination and crude appetites. It is coming in, and there is the difference between the past and the present. And in this direction such evils as exist will work their own cure. Nature is ready, here as elsewhere, to curb the unruly appetite with a dose of indigestion, to chasten the unregulated imagination with some wholesome disillusionising. The frivolous inquirer, the self-seeker, is fooled, or his desires are gratified in a way that carries a painful lesson on the vanity of pursuing the perishable.

It is natural enough to complain of the disrepute into which such persons bring our movement. But even here there is compensation. The very fact that intelligent outsiders condemn the subject for these reasons proves that they have a very just and healthy estimate of what the subject should stand for. Let it be our part to prove to them that they are in the main right in their censure, and are only wrong in their failure to temper their judgment with discrimination. Not one of them, however severe his morality, would condemn the telegraph wire because it has become one of the instruments of gambling, and because torrents of vicious twaddle are disseminated by its use. Even could we imagine our wires and cables monopolised by evil agencies we should not lose faith in the electric telegraph. It would always retain the possibilities of better uses.

Even on the external side, then, our movement has grown exceedingly in activity and importance. The congregation has increased in numbers, and if it is not all we might desire in the direction of intelligence and refinement it is there to be catered for. And there is a steadily increasing number of thoughtful and progressive minds which in a general survey the superficial observer is apt to overlook because of their quietude. It is their presence amongst us that helps to make the outlook hopeful and gives an assurance of progress. And, as we have said, even the presence of profit-mongers does not discourage us. The altar may be used as a gaming table, but it remains an altar.

A great dignitary of the Church—one of our social reformers—recently remarked that under the feverish bustle of the competitive and industrial system there was

being quietly built up the framework of a new and better social order. And it is so with the spiritual movement of to-day. Below the cults and crazes that draw, or profess to draw, their inspiration from the unseen world a fabric of vital truth is being outwrought. Folly and superstition may delay but cannot arrest the work. The foundations were laid in the past, the present sees the rising of the walls amid much dust and noise. The future will bring us to the completed structure—the Palace of the Spirit.

## PSYCHIC INVESTIGATION WITH ILLUSTRATIONS.

ADDRESS BY MR. H. BIDEN STEELE.

On Thursday evening, the 12th ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Biden Steele gave an extremely interesting address to the Members and Associates of the London Spiritualist Alliance on 'Psychic Investigation from several Aspects, with some Illustrations.' Mr. H. Withall, vice-president, occupied the chair.

THE CHAIRMAN, in opening the meeting, said: The gentleman who is to address us this evening is not only a member of the Council of the London Spiritualist Alliance, but is connected with a number of Spiritualist and other societies, and is better acquainted with the various meetings in London than almost anyone else. Consequently he has had a varied experience, of which to-night we may expect to have the advantage. Moreover, belonging to the legal fraternity, he is not satisfied with simply collecting facts, but submits them to careful analysis, and we shall hope to gain from his deductions some useful knowledge. There is one aspect of the subject he is going to take up which has often occurred to me—*viz.*, How is our psychic investigation regarded on the other side? We are working more or less in the dark, and never can get quite the information we desire. It is not that our friends on the other side are unwilling to enlighten us; it is due either to their inability to convey the information or to our inability to receive it. I have asked many controls what happens at a séance. From their replies one gets some idea, but not the detailed information that would be useful. It is an interesting subject, and if Mr. Steele has had any experience in this direction, I am sure he will give us the benefit of it.

MR. BIDEN STEELE said: The thing that strikes one most in connection with the addresses that we get at our meetings is that there is very little information given that can be of real practical utility to beginners who are investigating our subject for the first time and who are desirous of experimenting on their own account. It is perfectly true that there are a large number of mediums to whom they can go to obtain the various phenomena that we usually receive in this way, but then there is little or no satisfaction in this, as the sitter plays a secondary part and the whole of the manifestation is really from the medium alone.

There may be a certain amount of satisfaction in receiving descriptions of spirit visitors, together with details, more or less definite, as to their names, habits and surroundings, and really the particulars one gets on occasion are very wonderful indeed. Lately such tests have been received at the rooms of the London Spiritualist Alliance as would satisfy the most captious critic. Take, for example, a description given a week or so ago at a public meeting there. The medium, after giving in detail the features, &c., of a spirit visitor, added that he (for it was a man) had been ailing in this country and had decided to go abroad for his health; that he did so, but, deriving no benefit, returned to this country; that subsequently he went on a sea voyage and, dying on board ship, was buried at sea. What more could the sitter require by which to identify her friend than these details of his life and death which he had now given her through the lips of a stranger? Again, there was a very convincing description of another man whose passing over was said to have been due to a gun. Now ninety-nine per cent. of persons would associate a gun with shooting, and at once assume that he was shot. Not so the

medium, for she at once added: 'He was not shot, however, but something happened to the breech of the gun.' The lady to whom the description was given said that the statement was accurate: the man was handling a gun when the breech burst.

Such tests are comparatively rare, but when obtained they carry us far towards conviction.

Should the sitter be of an analytical turn of mind, it is a good plan in connection with such descriptions to jot down the characteristics and, after dividing them up, to see how many points have been dealt with, and note how many of them are accurate, and how many doubtful or wrong.

Take, for instance, stature; complexion; hair, its colour, its character (waved, curly or straight), its quantity and the method of brushing; bearing; colour of eyes; whether there is hair on face, and, if so, what. After this take clothes; manner of standing or sitting; peculiarities of stoop, walk or posture; use of glasses or not and, if used, the kind; name if possible; apparent age—but here must be remembered the great difficulty in judging age, the difference in different persons at the same age, the effect of ill health on the appearance, the peculiar conditions the form is trying to show. For example, he may appear as he was at the last or as he was when last seen by the sitter on the earth or at some other period.

We must not forget that thoughts are things in the spirit world even more than they are here. Let us, as a matter of interest, get a friend to describe some intimate mutual friend in the flesh and note the characteristics in the same way. Most of us will be greatly surprised to find how minute a description must be before we can recognise the person, and how peculiar and definite one or other of his characteristics must be to help us to identify him without the actual name being given. We shall realise, too, that we much more readily recognise a person by clothing or surroundings than by actual features. Try this, and then your patience with the medium in his performance of a hard task will be the greater, and his success will be proportionate, for the keynote of success in psychic research is sympathetic patience.

But the careful psychic investigator wishes to go a little further, to take up the matter more actively, and to branch out on his own account, to see what is right and what is wrong. Suggestions are made that he shall join some kind of a circle for investigation, or for the purpose of what is vaguely termed 'development,' and time is lost in looking round for an available circle, where the conditions are good and the phenomena are of the class desired. Here a large branch of work would appear to be open for the Alliance or any other similar body—*viz.*, to supervise a number of circles and bring investigators into touch with them. At first blush it seems that the Alliance would almost be lacking in its duty did it not do so. But when we look at the matter calmly and dispassionately, we at once realise the difficulty. Circles are places where one often sees the innermost secrets laid bare. Is this the place for a casual acquaintance or a stranger? Circles are places, too, where the sitters are often in communication for long periods of time. Can strangers be casually admitted to such gatherings? Is it wise, even from a worldly point of view, to say nothing of a psychic standpoint? Do we not at such circles get carried in a moment from the sublime to the ridiculous? One remembers the case where a sitter had a gentleman described to her as being present in her surroundings, and the medium went into detail in describing the feeling of intense devotion and love which he brought with him. 'I feel,' she said, 'as though he had almost left the one half of himself behind when he passed into the spirit world.' She proceeded to give a beautiful message of comfort and hope which he brought. The sitter was just able, in her emotion, to say that she recognised her husband, and had lost him but three months since. They had been an intensely devoted couple, and this was the first time he had been able to manifest his presence since then. This was sublime. But what of this? There was present at a sitting a bereaved husband who had quickly solaced himself by taking unto himself another wife. The medium described a lady as being present, and suggested that she wished to speak to him. 'Oh, no, please,' said the sitter. 'She was my first wife. It is better to leave well alone!' (Laughter.)

You must forgive my little digressions, but if we can smile together we shall be the better friends for it, and a harmonious attitude between the platform and the audience is of the greatest advantage.

Despite the difficulties in the way of introducing strangers into investigation circles, it seems a hard—a very hard—state of affairs that there are so few means of regular communication between the two worlds.

Let us just consider this one fact. At a recent gathering at the Alliance rooms there were twenty-five sitters to whom spirits came and made their identities known. And to these twenty-five sitters came—how many spirits? Twenty-eight. And how many more must have been there that were not described! So that we had in that room more spirits who wished to send messages than sitters to receive them.

And at circles do we not over and over again experience one of our greatest difficulties in the numbers of spirits who wish to communicate, with the result that in their anxiety the conditions become confused and trouble ensues? Even in the best-conducted circles, where confusion is unknown and regularity and order reign, we know how one spirit comes after another in rapid succession, having just time to give the essentials for identification and a kind of telegraphic message of hope, peace, greeting or advice before giving place to the next—in order that, in the short sitting, as many as possible may manifest.

Do we not, too, get spirits through who explain that they are not attached to any particular person in the circle, but long to send a message to someone they have left behind and with whom they are unable to come into touch? A circle had such an experience only last week, when a spirit, establishing his identity by name and relationship, explained that he was not related to anyone present but to a member of the club where the circle was sitting, and ultimately gave the name of the member and asked that if the circle re-formed at any time his friend might be included.

This is very touching and makes us wonder whether it is not our serious duty to afford more opportunities to our friends to communicate.

Now in dealing with this great and glorious belief of Spiritualism we are dealing with something that really forms the basis of all the great advanced movements, of all the New and the Higher Thought, and of all the great religions of the West.

The position adopted by many of the leaders of these great movements is hard to understand and to reconcile. In one and the same breath they preach the existence of the world to come, of the great hereafter, of the mercy of God and the communion of saints, and condemn in uncompromising terms the whole of the Spiritualistic movement and all that it stands for. Why, without the bold stand of the grand old Spiritualists of yesterday for freedom of action, for liberty of thought, and for the right to live, hardly one of these great movements would be with us to-day—would have ever come into being. These people go so far as to admit the psychic phenomena of the Biblical days and deny the power of the Almighty to permit or work the same now!

A new era has come to the world, and the men and women of the day are progressing in thought and in idea, and in the van of the movement is the grand truth that we stand for and stand by—namely, 'Modern Spiritualism.'

And how the world has caught up with and raced beyond time within these last few years! A decade ago he would have been a rash man who would have foretold all the wonders of the earth, sea, and sky of to-day. He would have been called a liar, thought a fool, and probably burnt for his knowledge. And so is it to-day with the scientific world. They do not admit the forces which we say exist and demonstrate as existing, but they have at last come so far into line as to admit that there are forces in the universe of which they (*as scientists*) have not yet full understanding and cognisance.

Surely the man is unwise who seeks to limit the universe by the scope of his five senses; but there are many who do.

There are many, too, who are neglecting their duty to their Creator by letting the grand powers with which He has endowed them remain dormant.

If only we would take to heart the lesson which is so often

dinned into our ears at psychic gatherings, there would be more and better developed mediums in the world than there are. The scope for their work is inexhaustible.

Over and over again we hear such and such a one told that he or she is mediumistic; further, he or she is told the particular form of mediumship to cultivate.

The answer too often is to the effect that the sitter has been told so before, or has had some idea of the matter, but has not cared, or dared, to develop, or hasn't time. Surely such persons have all the time there is. We mock God when we refuse to use His gifts.

But however much Spiritualism may be denied by the great leaders of the day, they are unable to deny the reality of our phenomena; as, if they did so, they would be undermining their own truths.

In order that my address this evening may be of some (however little) lasting practical use, I wish (at the risk of boring some of you) to deal more particularly and in some detail with a class of phenomena which has fallen very much into disrepute.

There is a kind of feeling abroad that that which is easy and near at hand is not worth troubling about. This feeling is almost as old as time itself. Have we not heard of a certain cure being recommended many centuries ago ('Go, bathe thyself seven times in the Jordan') which was so simple that the would-be patient did not think it worth bothering about? But there is one curious fact which is often lost sight of, and that is that the thing, or person, that we most ardently want to come in touch with and for which we hunt all over the world, is most often found at our very doors. We notice this in hundreds of instances in every phase of life. We find it in business and we find it in social life, but we find it most frequently in intellectual life. How often, for example, have we, after knowing an individual for a number of years, let fall some chance remark which has acted as a key and shown us that that very person whom we have known intimately for so many years has been the one whose interests have (unknown to and unsuspected by us) run along exactly similar lines to our own, and who has been longing, in his turn, to meet some kindred soul. It is this very fact that makes me desirous of bringing before you this particular class of phenomena, which is none other than the phenomena of 'table-turning.'

(To be continued.)

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### 'LIGHT': 'TRIAL' SUBSCRIPTION.

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As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

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WE are pleased to learn that that ardent and deservedly popular propagandist of our faith, Mr. D. J. Davis, has been created a justice of the peace for the borough of West Ham. He is, we believe, the first Spiritualist in the district to be put on the bench.

FULL reports appeared in the Chatham 'Observer' and 'News' of December 21st of a good explanatory address delivered by Mrs. Mary Gordon at the second public service of the new Chatham and District Spiritualist Society, and of the clairvoyant descriptions which followed. Both papers treat the subject fairly, and the 'News' says: 'The speaker was Mrs. Mary Gordon, of London, a lady with a thorough grasp of her subject, and a ready flow of language, despite the fact that she assured her audience that she had made no preparation of her address. The service opened with a hymn from the Spiritualists' hymn book. This was followed by a prayer by Mrs. Gordon, couched in really beautiful language, and then the Lord's Prayer was repeated by all present.'

## THE 'DRINK HABIT' CURED BY AUTO-SUGGESTION.

'A College Girl,' writing in 'The Nautilus,' says that some time ago she realised that she had become addicted to intemperate indulgence in alcoholic drinks as the result of frequently taking 'a swallow or two' to help her through her studies. She decided to stop the habit, but although she had little difficulty in keeping the literal letter of her resolve, she found that she was tempted by her subconscious mind, 'which seemed stored with insinuations and suggestions ready to put forth at any opportune moment.' She was not free for one moment, and on two or three occasions she yielded, much to her disgust. This struggle, together with hard work, reduced her to a physical and mental state of sick nervousness, and she realised that the question must be settled. After witnessing a hypnotic entertainment, she thought of placing herself in the hands of a hypnotist, and then an inspiration came to her—why not make her own suggestions to her subconscious self in the way she desired? This she did, telling it that it would have a special duty, working night and day, of not permitting her thoughts to respond to any stimuli influencing her desire for alcoholic drinks. She further suggested that when she awoke the next morning the abnormal nervous sensitiveness would have left her. Then she dismissed it as she would a servant whom she could trust. She had already been in the habit of impressing her subconscious mind with the time that she desired to awake and it responded as faithfully as an alarm clock, so she fully expected that in this more responsible duty it would be similarly successful. She improved immediately. The next morning the old worrying mental attitude had actually gone, but she did not dare to give the subject much thought for fear of recalling the old associations, so she drifted, and after a while found that she could think rationally again of these matters, and with calm indifference. She has remained cured—but recently her physician told her that she was overworking and advised her to give up tea and coffee. She imposed this new duty on her subconscious mind with entirely successful results, without any uncomfortable feelings. She says that these experiences have opened up a new world to her, and suggests that other faults and habits should be experimented with in the same manner.

## FAIRIES, GHOSTS AND SPIRITS.

Dr. Evans Wentz, who secured a Literary Degree at Rennes and a Science Degree at Oxford for a thesis proving that fairies actually exist, in an interesting article in 'The Daily News and Leader' of December 23rd on 'The Fairy-Faith' said:—

I have lived with the Celtic peasantry in their own pretty straw-thatched cottages. I have wandered with them into strange places where the fairies are said to dwell, and I am now obliged to admit that when in those places I have felt invisible presences all round about me. Other persons, sometimes each separately, sometimes two or three or more of them together, have had the same mysterious feeling in the same places, and a few, who are gifted with seership, have on rare occasions while there beheld wondrously beautiful tall beings, radiant and glorious, with auras of more brilliant colours than any colours known to men. Beings of this order are recognised as the *Sídh* (pronounced *shee*), a divine race; and where they are seen is in quiet and mystic centres, chiefly of West Ireland.

I have often thought that very much, if not all, of the weird phenomena, well attested to-day by eminent psychical researchers, such as the movement of physical objects without known agency, the tossing about of plates and cups and saucers or other household furnishings, showers of stones in or outside of houses said to be haunted, and many more similar meaningless happenings, are due directly to the mischievous little fairies of this order, which mediæval mystics called elementals, on account of their dwelling in the different elements of Nature—the air, the earth, the water, and the fire. A Manx farmer, for example, who was on such very familiar terms with the 'Little Folk' that they used to come into his house on the moonbeams and through the keyholes to sing to him in his bachelor solitude, once, when they were visiting him, insulted them by making some thoughtless remark, whereupon they lifted a big basin of water from the floor, and emptying its contents over his head, nearly drowned him. . . . I can only suggest that the phenomena attributed by the Celtic peoples to invisible or fairy agency are in most cases identical with the phenomena attributed to the agency of

spirits amongst ourselves; and that if there are spirits, then there are fairies, because a fairy is a spirit, but not always the spirit of a man or woman. The ghost-world and the fairy-world are not distinguishable sometimes, although an ordinary ghost is not a true fairy.

## EARS FOR THE DEAF.

In our issue for June 29th, 1912 (p. 305), under the heading 'Eyes for the Blind,' we gave an account of the 'Optophone,' a wonderful contrivance invented by Mr. E. E. Fournier d'Albe, by which light is made audible. We now learn from the Midland edition of 'The Daily News and Leader' that this clever electrician has just produced a corresponding piece of mechanism to enable the deaf 'to hear by seeing.' An experiment with the new invention, which is called the 'Phonoscope,' was made, by arrangement with the above journal, on the 20th ult. at the physics laboratory of the Birmingham University, the subject being a patient from the Institution for the Deaf and Dumb, a very intelligent young lady who is practically quite deaf. She was asked to speak and sing into a funnel which was directed upon a flame, behind which was a small, narrow strip of mirror, which was kept vibrating by electricity at the rate of several hundred times per second.

As the lady uttered various vowel sounds, quaint geometrical designs sprang into being upon the mirror. They were sometimes criss-cross in shape, sometimes dots like the perforations in a sheet of postage stamps held up before a lamp, and sometimes a combination of the two. As Mr. Fournier d'Albe explained, the diagrams were more clearly pronounced in the vowels than in the consonants. These diagrams represented the intensity, pitch, and quality of the sound.

The experiment started with the singing of scales, which exemplified pictorially both the difference in pitch and in vowel sound. The young lady then clearly enunciated the letters of the alphabet, and was delighted to find the difference in appearance as shown on the mirror.

'Will it take me long to learn to read?' she asked.

'Well,' said the inventor, 'it will take some time, but later on you will be able to read all sounds and speech by this apparatus.'

We then tried the effect of simple words, and finally the familiar greeting, 'Hello! Are you there?' used on the telephone. In each case the lady was easily able to differentiate between a diagram appearance of the various sounds.

'It is very wonderful,' she said, 'and much easier and quicker than the deaf and dumb language, or even the reading of speech by the movements of the lips, which I am now learning at the institution.'

Mr. Fournier told her that he had in contemplation a development of the invention whereby it would be possible to introduce colour by means of a mirror and screen, so as even to reproduce to the stone deaf the full effect of a combined orchestra. The inventor and the subject of the experiment were extremely satisfied with the result.

Mr. W. H. ROBINSON, in a thoughtful address at St. Cuthbert's Hall, Gateshead, on 'The Progress of Psychological Thought,' claimed that the mind had a separate existence apart from the body, but the actions of each had a definite and causal relation to those of the other, so that the actions of our minds, in so far as they were carried on without interference from the will, might be considered as functions of the brain. On the other hand, the will might exercise control over the thoughts, and over the motive power or force exercised by the feelings. Here was evidence of a new and independent power, which, if habitually exercised, would render the ego a free agent. Character, then, was a perfectly educated will. Evil was rooted in and sprang from the will. There was no such thing as a sin of imagination or thought. The sin was the 'willing' to imagine or to think. Recently startling discoveries had been made along the lines of subjective mind, secondary personalities, &c. The discoveries of wireless telegraphy, X-rays, and radium were all suggestive of countless laws and forces yet unknown to us. This broadened life's outlook, teaching that all life had an upward tendency. He believed that the last stage would be the complete disentanglement of the soul from the thrall of atomic matter, and its attachment to some nobler organisation that should not impede its progress.

THE UNION OF LONDON SPIRITUALISTS will pay their annual visit to the Plaistow Society at their hall, Braemar-road, Plaistow, E., on Sunday, January 12th. Public meeting, 7 p.m. Speakers: Mrs. Maunder, Messrs. G. T. Brown and E. Alcock-Rush. Soloists: Mr. and Mrs. Alcock-Rush.

## ITEMS OF INTEREST.

As an outcome of the recent discussion in our columns on 'Praying for Rain,' we have received a penny tractate, entitled 'Should a Christian Pray for Temporal Blessings?' The writer, 'O. W. D. N.,' holds that, in view of the difficulty of knowing in temporal affairs what is really for our good—a difficulty which does not apply to spiritual blessings—it is best, while bringing our wants and trials before God, to trust Him to give or withhold, as He sees best. The teaching of Jesus appears to have been aimed against anxiety about temporal matters, and to show that prayer for temporal blessings 'made us inclined to neglect prayer for spiritual blessings.' The tract ends with a quotation from a sermon by the well-known evangelist, D. L. Moody, which includes the following passage: 'The sweetest lesson I ever learnt was five years ago, after I had been fifteen years a Christian. That lesson was to let God choose for me in temporal matters, and I have been happier ever since. . . . There is nothing God's people make so many mistakes about as praying for temporal blessings.'

The following paragraph has been going the round of the press: 'Mr. Charles Leonard Sankey, of Old Basford, Notta, pottery manufacturer (of Messrs. Richard Sankey and Co., Limited), who died December 28th last, left estate valued at £15,459 gross, with net personalty £11,481. In his will he directs: "That should his wife become a professed follower of what is commonly called Spiritualism, or any similar cult or sect, or if she should become a member or follower of any body or society which inculcates or practises the doctrines of Spiritualism, or openly avows her belief in any such doctrines or principles, her interest under his will is to cease. To secure the observance of this provision, his wife is to furnish a statutory declaration each year that she has not had any dealings with Spiritualism during the year." Could prejudice go further?'

We commend the following to the notice of all those who declare that the study of Spiritualism tends to cause insanity. It is quoted from a Sacramento newspaper by 'The Message of Life': 'Church preachers tell falsehoods when they say that Spiritualism leads to insanity, and that mental asylums are filled with Spiritualists. The Government statistics show that there are no Spiritualists worth the mention in these places, but they do show that there are scores of religious people from all denominations. Here is a paragraph just to hand: "While an evangelist was heralding the second coming of Christ and the awful punishment awaiting those who were not ready to meet him, a Mr. and Mrs. O. Bolton, well-known people of Rineon Valley, California, went insane. Bolton became so violent that he was taken to the Napa Asylum, and his wife is strapped down in a local hospital."'

The realm of which E. M. Jewson writes in 'Religion and Fairyland' (Boards, 1s. net, Happy Publishing Co., 133, Salisbury-square, E.C.) is 'a fairyland for all children under ninety and includes more than the child-world knows,' for the author holds that all the beauty, wonder and delight that fairyland expresses for a child are the inalienable inheritance of all human spirits. 'Have we seen fairyland?' she asks. 'Surely we never even dream of it by night. We are all in bondage to the things that are not fairyland—ugliness, respectability, fashion; and they fret and wear and crush and kill soul-life. . . . But the heaviest bondage of all is the bondage to a goodness that is not goodness, and a truth that is not truth. And one of the roads back to that fairyland that some of us have forgotten in the ugliness of the things that seem is to discover how beautiful goodness is; how beautiful truth is. That is the great revelation, and when with trembling hands we unlock that secret of the universe, there dawns a new fairyland that is more lovely than the old, for it will not pale or fade as we grow older, but will be ever fairer as our knowledge and consciousness increase of all that is "pure, and lovely, and of good report."'

Sir W. F. Barrett has republished from the 'Contemporary Review,' with additions, the lecture which he gave last year before the Swedenborg Society on 'Swedenborg: the Savant and the Seer' (wrappers, 6d. net, J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.). The first two-thirds of Swedenborg's life were devoted to the pursuit of science and the investigation of almost every aspect of the natural world, and Sir William points to several respects in which not only in cosmology but in physics he anticipated some of our present knowledge. Passing to the later period, Sir William regards it as absolutely incontestable that Swedenborg exhibited, from time to time, super-normal knowledge of earthly things; though, as 'religious faith can never be a matter of scientific demonstration,' his

claim to a higher spiritual illumination cannot be based on the evidence of his possession of such knowledge. Nevertheless, whilst unable to accept some of his statements in the light of modern Biblical scholarship and of our present scientific knowledge, Sir William regards Swedenborg as divinely illuminated, especially so in his teaching concerning the continuation and development of human life after death. 'One great value of Swedenborg's teaching is,' he says, 'that it produces a more vivid and true realisation of the immanence of the spiritual world and of the larger life beyond, a more habitual sense of the indwelling and overruling Providence of God, and a more intelligent interest in the study of the Bible and of Nature; teaching us that the reality and significance of the material world cannot be found in itself, but in its relation to the spiritual, to the omnipotent Mind that creates and transcends the phenomenal world through which for a moment each of us is passing: "The things which are seen are temporal, but the things which are unseen are eternal."'

The following testimony to the aim and efforts of a leading thinker on religious subjects is worthy of careful study: 'The ruling idea of his mind was to promote the universal worship of the One Supreme Creator, the Common Father of mankind. This catholic idea, while it led him to embrace all creeds and all sects in his comprehensive scheme of faith and worship, precluded the possibility of his being classified with any particular religious denomination. His eclectic soul spurned sectarian bondage; it apprehended in the unity of the Godhead the indissoluble fraternity of all mankind. He belonged to no existing sect, nor did he seek to found a new sect or originate a new creed, however refined and unexceptionable. His great ambition was to bring together men of all existing religious persuasions, irrespective of the distinctions of caste, colour, or creed, into a system of universal worship of the One True God; he was a member of no church and yet of all churches.'

## FRIENDS IN COUNCIL.

*Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.*

## Evidence of Spirit Identity.

SIR,—I have grave doubts about the authenticity of some alleged evidences of identity—it is more a matter of feeling than reason sometimes. I have been to some séances where I felt that, not fraud, but psychical delusion was at work. The sitters created their own 'visitors'—unconsciously, of course. The real spirits were present, but could not get a chance. The laws of mind are very mysterious. Can any of your readers give me instances of spirits giving such evidences of identity as thoroughly to convince the recipients that they have really communicated with their 'dead'?—Yours, &c.,

M. A.

## What Does Spiritualism Stand For?

SIR,—I strongly feel the need for getting the whole subject of Spiritualism put upon a human and reasonable basis and getting rid of the fantastic with its rigmaroles of reincarnation, black magic, incubi, vampires and the rest of the fearful wild fowl, the creation of morbid ignorance. When a thinker has got rid of the phantasms of 'theology' he does not want to be introduced to a new set of bogies, however they may be tricked out by pseudo-science or Orientalism. Can anything be done in this direction so as to give a clear, rational and philosophical presentation of what Spiritualism stands for?—Yours, &c.,

N. W.

## The Truth Wanted about After-death States.

SIR,—After listening to an able lecture on 'Life after Death' at a Theosophical meeting, I confess that I am uncertain as to what that after-death life is like. The speaker told us that we possess three bodies—the body of action, the body of desire, and the body of thought. The first, the physical or 'action body,' we lose at death, and afterwards possess only the other bodies. Will some reader of 'LIGHT' kindly tell me what sort of an existence, thing, form, or body the 'desire body' is? Is it an organism by means of which I, the spirit-self, can think, feel, see, act, learn, and express myself? Will this desire body be sufficiently objective and substantial for other spirit people to see it, feel it, recognise it, and associate with me by its means? Shall I have a local habitation and a name, and be able to enjoy social, intellectual, affectional, and spiritual intercourse with my spirit friends in that after-death world? Shall I be able to improve myself, to express myself, and live a fuller and better life than I can do here; or shall I be able to desire without being able to act?—Yours, &c.,

INQUIRER.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

## Christmas Letter from W. J. Colville.

SIR,—While I am deeply indebted to the publishers of 'LIGHT' for kindly furnishing me with this excellent compendium of valuable information at frequent intervals, it seems a long time since I last entered its columns, and now that Christmastide is again upon us with its wealth of pleasant reminiscences I feel particularly desirous of saying a public word to my many friends in dear old England. Though I have not seen England since August, 1911, I spent nearly a month recently under the British flag in Vancouver, B.C., which is rapidly growing into a fine city. Spiritualists, Theosophists, and other liberal-minded people may not be actually in a majority there, but they are a considerable and influential element in the extremely varied population, which embraces nearly all nationalities.

From Vancouver I went for two days to Seattle, where I addressed excellent audiences, and was glad to find that Spiritualists and Theosophists were holding well-attended meetings on different days of each week in the same commodious hall. Proceeding to San Francisco I was, as usual, greeted by hosts of friends, and found conditions highly favourable for continuous work. There are still vestiges of the havoc wrought by earthquake and fire in 1906, but magnificent buildings have supplanted the former flimsy wooden structures, and San Francisco now boasts of as fine stone edifices as can be found even in New York, though none are quite so lofty as the famous 'Gridiron.'

Los Angeles, where I am now residing, is one of the most beautiful cities on earth, and it is particularly happy in its suburbs. Being only twenty miles from the Pacific Ocean, we can be at Long Beach, one of the most delightful seaside resorts I have ever visited, in half an hour after leaving the heart of the city. We in Southern California are enjoying delightful weather. Flowers in great abundance and variety are blooming in the open air just as in summer, though some nights are frosty, while every day is mild. I have never been anywhere where Spiritualism is so much to the front as here. Lecturers and mediums are numerous, and all are doing good work and succeeding from all standpoints. The new Theosophical headquarters at Krotina, a few miles' charming ride from the centre of the city, attract great attention. 'The American Spiritualist' (weekly) and 'The Theosophic Messenger' (monthly) are creditable productions, and both are well supported. I lecture twice each Sunday in Blanchard Building, the rendezvous for various cults, and on other days in different parts of the city and its vicinity. On Fridays I lecture at Long Beach in the Universal Temple, where Mr. John W. Ring, a very able lecturer, and other active and efficient workers are carrying on a good and effective work. A fine Spiritualist society holds regular meetings in that beautiful and capacious structure, erected by a woman whose whole heart is in philanthropic work, and who is a prominent osteopathic doctor. In San Diego, where I have often spoken to splendid audiences, I find great interest in all phases of uplifting propaganda, and the same remark applies in a large degree to the entire Pacific Coast. Attempts have been made at restrictive legislation, several prominent clairvoyants, spiritual healers, and others pronounced 'irregular' by their persecutors, having been arrested, but the tide of public opinion in this broad, free, cosmopolitan land is so generally averse from oppressive and unjust legislation that most of the cases have been soon dismissed, and the persecutors have earned for themselves a distinctly unenviable reputation.

Many good friends in England have written to me recently inquiring about cost of living in California. To all such I can truthfully reply that I have never fared better, and at so little expense, than in this generous and genial land, where the climate all the year round favours prolific growth of every variety of wholesome and delicious food. House rent, clothing, and all other necessities are moderate, and for visitors, accommodation of every sort is provided excellently at moderate rates in the best suites of apartments I have ever entered. Still, although this is a beautiful country, and has now scarcely any drawbacks, I should be quite willing to return and reside in London, even though your winter climate is not up to the Californian standard usually. While I can only write optimistically of this great Western world, my experience has taught me fully that places are not everything, and wherever friendship reigns there is home and a veritable terrestrial paradise. Remembering with gratitude the many and frequent courtesies and kindnesses extended me in your delightful Alliance rooms, I am looking forward to again asking you at no very distant date to allow me to function under your gracious auspices; meanwhile I

heartily trust that 'LIGHT' staff and my numerous other friends who are enlightened by 'LIGHT' weekly may have enjoyed the happiest Christmas of their lives, and that 1913 will bring us even more blessings than those so freely showered upon us during 1912, which has removed so many tried and true workers to the inner side of life's mysterious veil.—Yours, &c.,

W. J. COLVILLE.

1425, Reid-street, Los Angeles.

## 'Ought we to Pray for Rain?'

SIR,—I thank you for inserting my remarks on 'Ought we to Pray for Rain?' and for the notice you have taken of them. I cannot believe, however, that your appended criticism really touches the heart of the matter. It is so easy to make the subject savour of ridicule by figuring circumstances in which different parties may be praying for different kinds of weather, but these, after all, are not the circumstances to which I alluded. There is a great difference—is there not?—between the discontent of individuals lightly afflicted and the cry of a nation in distress. In a time of excessive drought or flood, such as the occasions referred to in my letter, there could not be any two opinions as to its calamitous nature. In other words, one must have some sense of proportion, a quality in which my critics seem to be deficient.

Why should it be so hard for some people to believe that there are ways and means by which God can influence the course of human affairs? God is not an absentee God, but a present one, whose power is still manifest in the world. Yet 'R. H. F.' in this week's issue of 'LIGHT' (December 21st) seems to figure God as outside the laws which He has created. Having wound up the Universe like a clock, He is content to see it go without interference on His part. Yet how limited is our knowledge even of natural law! How do we know there are not other laws in virtue of which the effect of those we know may be modified or annulled? We have seen a balloon rise from the earth; yet gravitation, we are told, is universal. To an ignorant person, then, it might seem as if the law of gravitation had been annulled. This criticism might be passed still more fairly upon the phenomena of levitation. As a matter of fact, we know that a balloon can rise in the air, not by annulling gravitation, but in virtue of another law which is known as 'the principle of Archimedes.' Let me put a question to 'R. H. F.' and 'F. R. B.' When they take out a watering-can to water the garden are they infringing the 'set' and 'immutable' laws of Nature? Why, then, do they accuse God of doing so when He waters His garden in response to prayer? The servant is not greater than his master. Free-will is not less in the spiritual spheres than it is in the material. I am afraid that my critics have fallen over the old stumbling-block of fate and free-will.

Furthermore, allow me to point out that just those arguments which are brought forward against praying for rain were, and still are, brought forward against the phenomena and doctrines of Spiritualism. It was on a *priori* grounds that Huxley ridiculed Spiritualism out of court—until he faced the facts. It was on a *priori* grounds that Galileo's discoveries were denied. It was on a *priori* grounds that a certain engineer proved that no steamer would ever cross the Atlantic, because it could never carry enough coal. And yet, part of the cargo carried by the first steamer that ever crossed the Atlantic was a number of copies of his pamphlet! Surely these instances are sufficient to warn us against a *priori* judgment. But, indeed, the history of science is full of them.

In conclusion, let me briefly reply to 'R. H. F.'s' statement that 'to pray for rain approaches perilously near to blasphemy.' If 'R. H. F.' has read my first letter he will see that the author of the Book of Samuel comes in for a share of this condemnation, seeing he does not hesitate to ascribe a famine to the act of God for a definite purpose. Even the Lord's Prayer is nearly blasphemous, seeing that it, like all prayers, involves the position that prayer may secure what else would be denied, and this, of course, dethrones our immutable laws once more. For the life of me I cannot think how so many people can lightly lay down the law for Deity, saying what shall be possible and right, and what shall not be possible and right, for God to do. As I showed in my first letter, so I think I have shown in this, the negative attitude on this question, when logically followed up, leads to a position which is anomalous and absurd, and untenable, at any rate, by any professing Christian. For it is not possible to distinguish between prayer for rain and prayer for other (material) benefits, for the objections which can be raised against the one apply also to the other. That it is right to pray for material benefits we have ample evidence in the life of George Muller (see his 'Life'). But if we do not believe this then we should at least be honest enough to give up our profession of the Christian faith for obviously Christ is not our

master. It has frequently been my experience that when people talk oracularly about 'the immutable laws of Nature,' they usually succeed in talking a lot of nonsense. The fact is, as every humble-minded person has long since recognised, we do not know enough of the laws of Nature to be sure of our ground.

In truth, my critics should think out their position a little more fully. They have not answered my arguments—e.g., how do they reconcile Christ's sayings on the subject of faith and prayer with their own attitude? When they have done this, I shall be more ready to believe in their sincerity.

To those who are thinking earnestly and not superficially on this subject, let me commend, as a theme for meditation, Malachi III, v. 10, and the whole of Haggai, wherein the connection between agriculture, rain and morals is set forth in explicit language. The lesson I would urge upon all is this: Trust not to a *priori* judgment. For this was, indeed, the rod of the Inquisition: it was the rod of those who persecuted the fathers of Spiritualism, and from time immemorial it has been the rod of injustice and oppression.

It ill becomes Spiritualists, so lately freed from persecution, to take up the rod of their oppressors where it has fallen and to use it—and forget!—Yours, &c.,

A. C. M. JONES.

### 'Are Breathing Exercises Injurious?'

SIR,—With reference to 'Breather's' inquiry in 'LIGHT' of December 14th, permit me to offer some facts, observed by me during upwards of forty years' experience as a teacher of voice production, singing, and vocal-breathing. In earlier days I taught singing with little heed of the immense influence of correct breathing exercises, not only on the voice, but on the health. On first applying to my pupils what I considered correct breathing exercises, and teaching them principally how *not* to breathe, I found their vocal sustaining power largely increased, their timbre, quality, and volume likewise, also their general health and appearance.

This is not claiming too much, if one takes into consideration that deep breathing of pure external air oxygenates the blood. The heat the oxygen generates improves the circulation, and good circulation should aid digestion. The deep breath brings the external pure air into contact with the internal residual air, and the act of exhalation brings away some of the foul air, which may otherwise never leave us. Then, again, full, deep breathing and lung expansion may arrest lung secretion. If, however, dangerous secretions have already begun, then only might deep breathing prove injurious by spreading such secretions. Health beautifies.—Yours, &c.,

ISIDORE DE SOLLA, G.S.M. & I.S.M.

SIR,—With reference to deep breathing, it may be of interest to 'Breather' and to others to know that twenty years ago, or more, I started cultivating my voice on deep-breathing principles.

At that time Spiritualism and all thought of that kind I considered most directly opposed to all real goodness and religion. In short, I was an 'orthodox Christian,' an 'out and outer.' Now, isolated, living a simple country life, may I not, as I do, largely trace my belief in Spiritualism, my joy in living and indescribable happiness, and my confidence in the eternal, to the deep breathing that became to me quite normal? It seems to me the only way in which I can account for the very beginning of my present happy faith.—Yours, &c.,

EVANGELINE WILKIN.

The Gate House, Tiptree Heath, Essex.

[This correspondence must now cease.—ED. 'LIGHT.']

## SOCIETY WORK ON SUNDAY, DEC. 29th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

**MARYLEBONE SPIRITUALIST ASSOCIATION**—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Cannock gave successful 'descriptions' and spirit messages. Mr. Stanley J. Watts presided.—15, *Mortimer-street, W.*—23rd ult., Mrs. Clara Irwin gave successful 'descriptions.' Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

**LONDON SPIRITUAL MISSION**: 13B, *Pembroke Place, Baywater, W.*—Morning, Mr. P. E. Beard's subject was 'The Deepening Light.' Evening, Mr. John Williamson spoke on 'Life's Ultimate Attainment.' See advertisement on front page.—W. B.

**HAMMERSMITH**.—89, *CAMBRIDGE-ROAD*.—Sunday next, at 11 a.m., public circle; 7 p.m., Mr. Karl Reynolds. Thursday, at 8 p.m., Mrs. Podmore.

**CROYDON**.—**ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN**.—Mr. J. J. Morse's inspiring address on 'The Brotherhood of Man' was much appreciated. Sunday next, services at 11 a.m. and 7 p.m., Mr. J. Macbeth Bain.—G. S.

**CAMBERWELL NEW ROAD**.—**SURREY MASONIC HALL**.—Mr. W. E. Long conducted both services. Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mrs. Beaurepaire. Anniversary, January 26th.

**BRISTOL**.—144, *GROSVENOR-ROAD*.—Mrs. J. S. Baxter gave a retrospective address on 'Sowing and Reaping.' Various mediums gave descriptions. Sunday next, and usual week-night meetings. Supplementary developing class begins in the second week in January.—J. S. B.

**HACKNEY**.—240A, *AMHURST-ROAD, N.*—Mr. A. J. Neville gave an address on 'The Light of the World' and answered questions. Sunday next, at 7 p.m., annual visit of the Union of London Spiritualists. Circles: Monday, at 8 p.m. (inquirers welcomed), Thursday, at 8.15 (members only).—N. RIST.

**SEVEN KINGS, ILFORD**.—45, *THE PROMENADE*.—Miss L. Scates gave an address and answered questions. Sunday next, at 11 a.m., study class; 7 p.m., Messrs. Sewell and Wake. Tuesday, at 8 p.m., Miss Violet Burton. Friday, 8.30, circle, Mrs. Briggs.—H. W.

**BRIGHTON**.—**MANCHESTER-STREET (OPPOSITE AQUARIUM)**.—Mrs. Jennie Walker's stirring addresses were much appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Gambier Bolton, addresses. Tuesday, at 3 and 8 p.m., also Wednesday, at 3, clairvoyance.—H. J. E.

**STRATFORD**.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—An interesting address by Mr. Sarfas on 'Past, Present, and Future' was followed by excellent 'descriptions.' Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mr. Harold Carpenter, address.—W. H. S.

**BRIGHTON**.—**HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST**.—Morning, circle; evening, address by 'Omar'; clairvoyante, Mrs. G. C. Curry. Sunday next, at 11.15, circle; at 7, Mrs. Curry. Tuesday, at 3 and 8, also Wednesdays, at 3, 'descriptions' by Mrs. Curry. Thursdays, at 8.15, circle.—A. C.

**BRIXTON**.—8, *MAYALL-ROAD*.—Mrs. Webster gave an address and 'descriptions.' Sunday next, at 7 p.m., Mrs. Maunder (vice-president), address; 3 p.m., Lyceum. Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public.—G. T. W.

**PECKHAM**.—**LAUSANNE HALL, LAUSANNE-ROAD**.—Morning, address by Mr. G. Brown; afternoon, Lyceum; evening, address by Mr. D. J. Davis. Sunday next, morning, Mr. Richards; evening, Mr. and Mrs. Connor. January 12th, at 7 p.m., Mr. H. Fielder. January 18th, fancy dress social, 6d. Tuesday, 8.15, healing.—A. C. S.

**KINGSTON-ON-THAMES**.—**ASSEMBLY ROOMS, HAMPTON WICK**.—Mrs. M. Nordica gave remarkable auric readings and convincing clairvoyant descriptions. She declined to accept 'No' for an answer. 'I recognise the child, but I do not understand the trouble at the throat,' said one lady. 'There was no trouble whatever at the throat?' asked the medium. 'None whatever,' said the lady. 'Then why does she put her hand there?' said Mrs. Nordica. 'I don't know,' replied the lady, and the audience smiled. Mrs. Nordica refused to be beaten and continued, 'Will you tell me how the child passed out?' 'She was drowned.' (The audience smiled again.) Mrs. Nordica's comment was: 'In what other way could the child show me that she was choked by water than by pointing to her throat?' This is just one illustration of her methods. In every case she compelled a recognition and surprised more than one by mentioning family names as though familiar with their private affairs. At Kingston we pray 'God bless her and her work.' Sunday next, at 7 p.m., members will take the platform. Quarterly meeting of members after the meeting.—T. BROWN.

'THE CHRISTIAN COMMONWEALTH' of the 1st inst. has an interview with Sir W. F. Barrett (with portrait) in which full recognition is paid to his researches into psychic matters.

**TRANSITION**.—Mr. William Curtis Miller passed away at 51, Mostyn-road, Birmingham, on December 20th, aged seventy-six. The funeral service was conducted by Mr. F. London.

THE UNION OF LONDON SPIRITUALISTS will pay their annual visit to the Hackney Society at their hall, 240A, Amhurst-road, Hackney, N.E., to-morrow (Sunday), January 5th. Public meeting, 7 p.m. Speakers: Messrs. G. Taylor Gwinn, T. C. Dawson, and E. Alcock-Rush. Soloists: Mr. and Mrs. Alcock-Rush.

A GLASGOW correspondent, 'J. V. C.', who has recently renewed acquaintance with 'LIGHT,' writes: 'I find that your inspiring paper has all its old potent charm for me. I was a regular subscriber, through my bookseller, for many years, and only gave it up when I took upon myself duties which forced me to curtail my reading.' Another friendly reader, 'C. B.', says: "'LIGHT' is a great treasure to me; it is so full of grand and noble thought and spiritual upliftment that one cannot fail to be helped to a deeper realisation of the meaning of life.'

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. R. Farrant and Mr. H. R. Morpeth gave addresses. Evening, Mr. E. Alcock Rush spoke on 'Ministering Spirits'; Mr. and Mrs. Alcock Rush also sang two duets. Sunday next, at 11.15 a.m., open; 3 p.m., Lyceum; 7 p.m., Mrs. S. Podmore. 12th, Mr. Horace Leaf. 15th, Annual General Meeting.—J. F.

**SOUTHAMPTON.**—**CAVENDISH-GROVE.**—Mr. Walter Howell gave splendid addresses.—G. L. B.

**SOUTHSEA.**—**LESSER VICTORIA HALL.**—Addresses by Mr. H. Beard and Mrs. Mitchell; psychometric delineations by Mrs. Farr. **NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Vice-Admiral Osborne Moore related some of his Spiritualistic experiences.

**DUNDEE.**—**OPERATIVE HALL, 43, OVERGATE.**—Evening, Mr. Andrews spoke on 'Spiritualism,' and Mrs. Macpherson gave 'descriptions.'—A. E. A.

**BRISTOL.**—**THOMAS-STREET HALL (OFF STOKES CROFT).**—Address on 'The Key to Perfection,' followed by 'descriptions' by Mrs. Powell Williams.—W. G.

**EXETER.**—**MARLBOROUGH HALL.**—Addresses by Mr. Elvin Frankish and Miss Amy Letheren; 'descriptions' by Mrs. and Miss Letheren and Mr. Weslake.—E. F.

**BRISTOL.**—**16, KING'S SQUARE, STOKES CROFT.**—The president spoke on 'Love of Kindness,' and Mrs. Wright on 'Love.' 'Descriptions' were given by Messrs. Rudman and Whitten.

**MANOR PARK.**—**CORNER OF SHREWSBURY AND STRONE-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening, Mr. Smith's lecture on 'The Teacher' and Mrs. Smith's 'descriptions' were much appreciated.—T. B.

**BATTERSEA PARK-ROAD.**—**HENLEY-STREET.**—Mr. H. Boddington gave an instructive address. Dec. 26th, the Misses Hough organised a social gathering; dramatic, musical and other selections made agreeable intervals between the dances.—B.

**PLYMOUTH.**—**ODDFELLOWS' HALL, MORLEY-STREET.**—Mr. Clavis gave an address and Mrs. Summers 'descriptions.' December 27th, Mesdames Trueman and Summers gave 'descriptions.'—E. F.

**PORTSMOUTH TEMPLE.**—**VICTORIA-ROAD SOUTH.**—Morning, Mr. F. T. Blake, of Bournemouth, spoke on 'Looking Back.' Evening, memorial service for Mrs. Fielder, late organist, who passed away on Boxing Day. Subject, 'And God shall wipe away all tears.' The 'Dead March' was impressively rendered by Mr. F. W. West. Crowded audience.—J. McF.

'Modern Spiritualism has come with a clarion call for service, it is alive with spiritual inspiration, and has large claims for a new life and a regenerative voice. Dear little children were made one of the first means by which the arisen dead were able to declare, "We live." Death has no power to touch the spirit, and so a child had led us, and has been the path-finder to the promised land.'—MARY LAW.

'It seems to me that, more than ever before, the time is ripe for all Spiritualists to exhibit in their lives the qualities of truth and justice, and unless this idea of mine is utterly erroneous, and therefore calculated to do harm, we might see to it that for the New Year's course of life we take these qualities as our guiding lights.'—G. TAYLER GWINN.

'Some of us have seen visions, some of us have been and are yet struggling towards loftier ideals, we have tried to make the knowledge of the stored up potentialities of the movement our mount of prophecy, we may have been considered by some mere visionaries and dreamers, but we have kept our faith, our faith in the visions we have seen, our faith in the truth that came to us, our faith in the ideals we have raised, our faith in humanity, always believing that there is something of worthiness in humanity that would respond to the call of worth in us.'—**'SPIRITUALIST MESSENGER.'**

'We have no reason to complain of the circulation, influence, or position of "our paper" during the year. The sales have maintained a constant mark, a little advanced during the past half-year, which is satisfactory. Our sales in London still continue a very satisfactory feature. Our contemporaries maintain their places in the affections of our people, but we could each do with double the present circulation. Neither of the five periodicals devoted to our cause is supported as should be the case.'—**'THE TWO WORLDS.'**

'Nothing is more to be desired at this juncture than a thoroughly friendly understanding between England and Germany. Mr. Philip Snowden said the other day that the Churches were not sufficiently using their vast and immense power for this purpose. No stone should be left unturned to convince the Government that the will of the people of these islands towards Germany is that friendship should be firmly established. Perhaps it is not known to all that there is an Anglo-German Association of Churches to which many of the leading ecclesiastics and laymen of both countries already belong. We believe the associated councils are having an excellent influence in the promotion of mutual understanding which is the basis of peace.'—T. RHONDA WILLIAMS.

## NEW PUBLICATIONS RECEIVED.

'Woman and Natural Law.' By FRANCES SWINEY. Paper cover, 6d. C. W. Daniel, Ltd., 3, Amen-corner, E.C.

'Jainism.' By HERBERT WARREN. 1s. Luzac & Co., 46, Great Russell-street, W.C.

'Cleon: A Poem.' By E. M. HOLDEN. 1s. net. A. C. Fifield, 13, Clifford's Inn, E.C.

'The Grey Ghost Book.' By JEAN ADELAIDE MIDDLETON. Cloth, 6s. Eveleigh Nash, London.

From the 'Theosophist' Office, Adyar, Madras: 'Giordano Bruno,' by ANNIE BESANT, paper cover; 'The Heart of the Master,' by CARRIE CROZIER.

'Hypnotism and Disease.' By H. CRICHTON MILLER, M.A., M.D. Cloth, 5s. net. T. Fisher Unwin, Adelphi-terrace, W.C.

MAGAZINES: 'Annales des Sciences Psychiques' for November, 1fr., 39, Rue Guersant, Paris; 'Theosophist' for December, 1s. 3d., 161, New Bond-street, W.; 'Filosofia della Scienza' for December, 50c., 18, Via Monteleone, Palermo; 'Revue du Spiritisme' for December, 1fr., 43, Boulevard Exelmans, Paris; 'Quest' for January, 2s. 6d. net, J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.; 'Occult Review' for January, 7d. net, Wm. Rider & Son, Cathedral House, Paternoster-row, E.C.

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**Section I.**—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

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**Section III.**—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

**Section IV.**—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestrian—Experiment reversed.

**Section V.**—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

**Section VI.**—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

**Section VII.**—The Neo-platonic philosophy—Soulism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

**Section VIII.**—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Etc. There are XXXIII. Sections in this Book.

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**Section X.**—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

**Section XI.**—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

**Section XII.**—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

**Section XIII.**—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

**Section XIV.**—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

**Section XV.**—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

**Section XVI.**—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

**Section XVII.**—The request of the writer for independence, corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

**Section XVIII.**—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

**Section XIX.**—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

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